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Goſpel-Tydings:

Wherein is ſhewed,

What the Goſpel-Adminiſtration was, the Apoſtacy from it, and the Reſtauration into it again.

BEING

A Meſſage of true & unfeigned *Love*

UNTO

All that are ſeeking peace in their own way, and wearying themſelves in their own wanderings, that they may come to the Light of Chriſt Jeſus, and be eſtabliſhed in the Power of the Goſpel, where Life, and Peace, and reſt is witneſſed.

With a tender

GREETING

UNTO THE

Royal Off-ſpring of God.

W. S.

LONDON, Printed in the year 1662.

Golden Words:

Wherein is declared,

The Right Administration

of

REIGNE

and

Government

of

KINGS

and

PRINCES.

Or, A Kingly Looking-Glass.

Containing many Rules and Directions for Kings, Princes, and Rulers, how they ought to Govern and Rule their own Kingdoms and Dominions, and how they ought to behave themselves towards their Subjects, and how they ought to Reign in the Fear of God, and Love of their People.

Also, a Treatise concerning the Duties of the Subjects towards their Kings and Princes.

Together with a Discourse of the Nature of Government, and Rulers, and Subjects.

Collected out of the Holy Scriptures, and Ancient Writers.

By WILLIAM PENN.

Printed in the Year 1679.

Goſpel Tidings, &c.

THat there was a time in which the Goſpel was preached and publiſhed, is a thing which generally is confeſſed by all that profeſs Chriſtianity; but that there was an apoſtatizing from it, and a night of thick darkneſs came over that diſpenſation, is a thing that few underſtand; and therefore it is, that the appearance of the ſame Goſpel which at this day is broken forth in light, out of the night of apoſtacie, and preached again in the ſame power, is by ſo few believed and received; for as that ſpirit and power doth remain in people, which led into the apoſtacie, and went over that glorious diſpenſation of the Goſpel that then was, even ſo it blinds their mindes, that the Light of the glorious Goſpel of Chriſt doth not ſhine unto them, though by the ſame ſpirit & power in which it was then preached it be preached again; and ſo through the ignorance that is in them, they are led captive in Error; having Eyes but ſee not, Eares but hear not, hearts but do not underſtand, ſo are not converted nor healed, but in darkneſs abides, and in darkneſs walks in their own way, and ſuch wearies themſelves in an endleſs travel, being driven about with divers doctrines, which is held forth in mans cunning part that lies in wait to deceive, by which they are toſſed from one thing to another, and catches at words and ſounds, inſtead of life and power; and ſo the many Inventions have been ſought out, and ſet up, with which people pleaſe themſelves as if they were in the right way, though there is a cry in many which is not ſatisfied in it: And theſe Inventions which are come up in the long night of apoſtacie, and obſerved and practiſed as if they were a Goſpel diſpenſation, they want the virtue with which the goſpel gives ſatisfaction, and are found dry and emptie Ciſterns which yeilds no refreſhings; for they onely lye in forms without, and not in the light and power of God within, in which the goſpel hath a free paſſage to the ſoul in its own virtue, and therefore unto

that all people must come, from which the night of apostacy hath caused them to erre, that they may feele the dispensation of the Gospel in its own power and vertue; for the Gospel is not changed into any new Invention, though people have invented many new forms, & every one sets up their own form as a gospel dispensation, yet their form doth not make a Gospel administration, neither can any breathing desire receive peace or satisfaction therein; for whose minds are turned outwards, & looking for the Kingdom of God in observations, they deceive themselves with a vain hope, & runs themselves at a greater distance from the light of the glorious Gospel of Christ, & by how much they place their belief in any invented form, by so much the more they err from the power, which is the Gospel & loses the virtue of its administration, & whilst they are seeking the Kingdom of God in formes and observations without, they neglect the power of the Gospel, which ministreth an entrance into the Kingdom of God within. Now as it is generally confessed, that there was a time in which the Gospel was preached and published, so it is to be considered, in what principle their administration stood who was the ministers of it, and how they became worthy to be put in trust with it, for the Apostle said, Our exhortation was not of deceit, nor of uncleanness, nor of guile, but as we are allowed of God to be put in trust with the Gospel: even so we speak, not as pleasing men, but God which trieth our hearts, 1. *Thess.* 2. (mark) they were allowed of *God*, and put in trust with the Gospel by him, having received Christ Jesus into their hearts by the manifestation of his light and love, and so were found worthy in Christ to be put in trust with the Gospel for by the holy principle of Light which they had received in Christ Jesus, they received power to Crucifie deceit, uncleanness, and guile, and thereby they became renewed in the Spirit of their minds unto God, who put them in trust with the gospel, in that which was pure and clean, in which he allowed them to be ministers of it, not in words onely, but also in power; so that their words which in the power was ministred, they were spoken as in the sight of God, who tried their hearts, and they did not frame their words to please men, but in the power by which they were made ministers, they were made manifest unto every mans Conscience in the sight of God: and the Apostle said, Now thanks be unto God which always causeth us to triumph in Christ, and ma-

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keth manifeſt the ſavour of his knowledge by us in every place; for we are not as many which corrupt the Word of God, but as of ſincerity but as of God, in the ſight of God ſpeak we in Chriſt, 2. *Cor.* 2. (marke) they ſpake in Chriſt, and ſo were manifeſt to every mans Conſcience in the ſight of God, and the meaſure of Chriſt in every one bare witneſs unto their teſtimony; though ſuch as did not joyn to the meaſure of Chriſt in themſelves could not receive it yet the ſame principle in which they ſpake did bear witneſs to it in every mans Conſcience, and ſo they ſtood approved unto God, and not unto men: whereby it is evident, that they had received Chriſt Jeſus, and that he was in them; for they ſpake in him, and that was the Goſpel which they preached, and which many receiv.d as glad tidings that brought life and immortallity unto their ſouls, and they that did receive the glad tydings of the goſpel, and did abide in it, they became followers of the Lord, and of the truth in the love of it; ſo that the ſavour of life in them that miniſtred, did reach the life in them that believed, by which life they all came into the fellowſhip of the goſpel, and ſo they that miniſtred was a ſweet ſavour in the hearts of thoſe that believed: and the Apoſtle ſaid, My ſpeech and my preaching was not with enticing words of mans wiſdom, but in demonſtration of the ſpirit, and of power; that your faith ſhould not ſtand in the wiſdom of man, but in the power of God; for what man knows the things of a man, ſave the Spirit of man which is in him, Even ſo the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things alſo we ſpeak not in the words which mans wiſdome teacheth, but which the holy Ghoſt teacheth, comparing Spiritual things with Spiritual, 1. *Cor* 2. (mark) they had not received the Spirit of the world, but the Spirit which is of God, & that was their principle, & in the Spirit of God they knew the things that was freely given of God, & in the ſame principle in which they freely received, they freely miniſtred; & this was the preaching of the Goſpel then not according to mans wiſdom, but in Chriſt Jeſus the power & wiſdom of God, in which goſpel many believed, and were ſaved: and the Apoſtle ſaid, Moreover brethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye

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ſtand, by which alſo ye are ſaved, if ye keep in memorie what preached unto you, unleſs ye have believed in vain, 1. *Cor.* 15 (mark) the *Goſpel* which then was preached, they that received it, ſtood in it, and were ſaved by it, and they were not to let it ſlip out of their mindes, but to keep it in memorie, that they might not believe in vain; and many did ſo receive it in the love of it, as they did retain it, and the ſalvation in it, and was preſerved by the power of it, to hold faſt that which they had received; and ſuch continued in their well doing, and perſevered unto the end, and died in the faith, having obtained eternall redemption and Salvation by the power of the *Goſpel*; and unto whom this Goſpel was hid, it was hid unto them that was loſt, in whom the God of this World had blinded the mindes of them which believed not, leaſt the Light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them, 2. *Cor.* 4. And ſuch periſhed in their gainſaying, not receiving the truth in the love of it, but gave up themſelves to believe lyes, which the God of this World led them into, and blinded their mindes with, and ſuch could not ſee though they had Eyes, nor hear though they had Eares, nor underſtand though they had hearts, and ſo was not converted nor healed by the power of the Goſpel, though in the ſame power it was preached unto them, as unto thoſe that did believe in it, and receive it; and ſo it became the ſavour of life unto life in thoſe that believed, and the ſavour of death unto death in thoſe that periſhed, and as there were many which could neither ſee, nor hear, nor underſtand the glorious diſpenſation of the Goſpel, but were blinded by the *God* of this World, unto whom they yeilded themſelves to obey, and ſo were never converted nor healed, but periſhed in their gainſaying, even ſo there were many whoſe Eyes were opened, and Ears unſtopped, and hearts broken, who did both ſee, and hear, and underſtand the true and living meſſage of the Goſpel, and yet did not abide in that which they had ſeen, and heard, and underſtood; not likeing to retein God in their knowledge, but yeilded themſelves again unto the God of this World, and ſo became vailed from the Light of the glorious *Goſpel*, that they loſt the ſight of that which they had ſeen, and the hearing of that which they had heard, and the underſtanding of that which they had in ſome meaſure underſtood, and by the God of this World unto whom they yeilded themſelves

themselves again, their hearts were darkned, and their minces blinded; and though professing themselves to be wise, they became fooles; having put away faith and a good Conscience, and made shipwrack of it; & though they were gone from the Gospel; and the power of it in themselves, yet they retained the form, and became more in love with the form then the power, and so did not onely err from the power, but turned against it; and denied it; and of this sort they were that crept into houses; and led silly women captive, loaden with sins, and led away with divers lusts, 2 *Tim* 3. For they being erred from the power of God, and having made shipwrack of faith and a good Conscience, they were gone into Captivity themseves, and so led others to follow them, and captivated them in the forme in which they were always learning, but never came to the knowledge of the truth, and so many apostatized from the Light of the glorious *Gospel*, and denied the power of it, after that they had seen, and heard, and understood somthing of it; and such became false brethren, who turned the grace of God into Lasciviousnes, and denied the onely Lord *God*, and the Lord Jesus Christ, as in *Jude*. So that after the Saints deceased, who by the power of the Gospel was cleansed, and with its vertue washed from all filthines of flesh, and spirit, and did retain it, and hold it fast in the pure principle of life, then did the Apostacy overspread, and the darknes of it covered the Earth, and the *God* of this World came into dominion, and ruled in the hearts of people, and in darknes they conceived what was in the power practised, and thereby people came to be deceived; being erred from the principle of God, and so that hath been taken for a Gospel dispensation, which in the unclean part hath been conceived and practised, and in that unrighteous nature the truth hath been held; for by the *God* of this World peoples minds have been corrupted, & their Eyes blinded; & hereby it may be understood, how the apostacy entered, and how the Gospel dispensation came to be lost, and how the many invented forms came to be set up and observed, with which people now seemes to be well pleased and satisfied, and every one according to their own perswasion observes their own forme as a Gospel dispensation; yet in all ages since the apostacy entered, there hath been something of *God* stirring in some particular, that hath breathed after the enjoyment of that life which in pure Gospel times was

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witneſſed amongſt the Saints and Goſpel worſhippers but the God of this World being in dominion, it hath been Cruſhed and quenched in its riſing and hath been beaten down again by a ſtrong hand which the God of this World hath ſtretched forth againſt it, ſo that it could not come to ſpread abroad in the liberty of the life, but hath alway been ſuppreſſed in its riſing by the force of Laws which the God of this World hath invented: but now it hath pleaſed God in the fulneſs of time to reveale his Son in power and great glory, who hath brought life and immortallity to Light by his appearance, in whoſe life and power the Goſpel is preached again, and many have believed and received the glad tydings of it, who ſome times were wandering in the apoſtacy, and ſeeking peace in their own way but could not finde it; for which cauſe they many times mourned and lamented, and their Souls endured griefe and trouble for want of Chriſt, whom they earneſtly breathed after: and though they had gone through many invented forms, and tried the depths of mans wiſdom in his own way; yet they could not finde him whom their Souls longed after: but when the glorious Goſpel brake forth in its own power, and came to be preached in the life, then by its ſtrength their Ears were pierced, and the joyful ſound did enter into their hearts, and the living witneſs of God was raiſed, and life from death was witneſſed, and then they found him whom their ſouls loved, and ſuch knows the Scripture to be fulfilled, and can truly ſay, How beautiful is the feet of him that brought glad tidings of Salvation, and publiſhed peace, who is riſen in life to proclaim the Goſpel; and ſuch do witneſs, that the night is over and gone, and the day is come, and the light of the knowledg of the glory of God ſhines in their hearts in the face of Jeſus Chriſt, who is the firſt born of God, that brought many Son to glory, who are now made living witneſſes of his Reſurrection, and his life, and are allowed of God to be put in truſt with the Goſpel, whoſe labour and travail is in the ſtrength and power of God, and in the ſame they publiſh his meſſage, that people may be turned from darkneſs to light, and from the power of Satan unto God; that they may receive remiſſion of ſins, and come to an inheritance amongſt all that are ſanctified by faith in Chriſt Jeſus: and whoſoever doth not bring this meſſage is not to be received; for it is the ſame Goſpel that was preached unto *Abraham*, and in

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which be believed, it is the same *Gospel* that was preached by the Apostles, and in which many then believed, and what they had heard, and seen, and tasted, and handled of the word of life, that they declared in the life, and so they preached Christ Jesus, the power of God to *Salvation*, and there was not another Gospel to be brought, either by Angel or man, but they that brought it was to be accursed; for the Apostle said, though we, or an Angel from heaven, preach any other *Gospel* unto you, then that which we have preached unto you let him be accursed, as we said before, so say I now again, if any man preach any other Gospel unto you then that ye have received, let him be accursed: but *I* certifie you brethren, that the Gospel which was preached of me, is not after man, for *I* neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ, *Gal.* 1. Oh that they which speak of themselves would consider this, who knowes no more of the Gospel then what they receive of man, and are taught by man, which is not the way by which the Apostle came to the Gospel, and therefore it is evident that such have not the Gospel to preach who denies revelation, and so they preach another *Gospel* then that which the Apostle preached, But now the same Gospel is known again by many in whom Jesus *Christ* is revealed, who hath brought life and Immortallity to light by the Gospel, and in his power it is preached again, even the same Gospel which *is* neither of man, nor by man, but in the same power received as they received it, and in the same power preached as they preached it, and it is committed unto faithful men whom God hath intrusted with it, who are able to teach others also; and this is the Light which shines out of darkness, and goes over the night of apostacy, with all the Apostates Inventions, and in power redeemes people up to God again, from whom they are alienated in the apostacy, and such whose Eys are shut, and Ears stopped, and hearts hardened against this glorious administration of the Gospel, they are of all men most miserable, for it is the mighty power of God unto Salvation unto all that believe in it, and receives it; but they that reject it, and are rebellious against it, they reject the loving kindness of God, and with the Gospel are condemned and not saved; for they that believe not, they are condemned because they believe not in the name of the onely begotten Son of God, but unto all that do believe, his appearance brings

life and immortallity to light by the Gospel, and it is evident that it is the same Gospel that is now preached, and not another; for it hath wrought effectually in the hearts of many, and hath purged and expelled the uncleanness and filthiness both of flesh and spirit, and hath pulled down self-righteousness, and revealed the Righteousness of God, in which many are established: so that the life of such now who have received the Gospel, doth fully answer to the life of such then, by which it is manifest, that it is the same Gospel, and not another, having wrought the same work in the hearts of all that have received it as in times past, and they answer to the same in life and practice, as face answers face in a glass; so that the demonstration of the Gospels power may be clearly distinguished from all Inventions, for though there may be fair shews of Godliness in some particular forms, yet they are not translated into the power and life of Christ, in which the Gospel administration standeth: therefore unto all such, who yet abide in darkness, and are seeking peace in their own way, is this message sent in love, that they unto the Light may be turned, by which the danger of their way will be opened and discovered; for the Light will open that eye which hath been closed, and unstop that Eare which hath been stopped, and break that heart which hath been hardned by the God of this World, and so they will come to see, and hear, and understand what is with the Light made manifest, without which the things of God can never be perceived; for as the Light is in it self a most holy, pure, and Righteous principle, so it doth discover in mans Conscience all unrighteousness, which is sin, and lets him see what lovers he hath entertained into his heart; which defiles him, and makes him unclean in the sight of the pure God, and in the Light waiting, that voyce which speaks from heaven will be heard, and the Gospel will sound into that Ear which is unstopped, & pierce into the heart, & prick it, and with the precious savour of its virtue it will soften it, and so the Light of the glorious Gospel will shine out of the night of apostacy, and bring glad tidings into the Soul, which in the night of apostacy hath been captivated; and there man will come to feele the love which God hath unto him, who would not that any should perish, but that all should come to the knowledg of the truth, and be saved; and there is no want of love from God to save men, but there is want of love from men to close with

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and joyn into the love which God makes manifeſt in the Light, and ſo mans deſtruction is of himſelf, becauſe he loves not the Light, but loves his evil deeds better, and follows the devices of his own heart, which, with the Light is reproved; and ſuch obeys not the Goſpel, in which the love of God is tendered, but follows the God of this World, and cheriſhes their own hearts luſts, and this is mans own way, in which the god of this World blindes him, and keeps him in the apoſtacy, where he is alienated from the life of God; therefore let all people conſider, whilſt they have a day; for with whom was the Lord grieved, was it not with thoſe that had ſinned, whoſe carcaſſes fell in the wilderneſs; and unto whom did he ſwear that they ſhould not enter into his reſt, was it not thoſe that believed not; therefore all people take heed, leaſt you out-ſtand the Lord in the hardneſs of your hearts, and let the day of your viſitation ſlip over your heads without regarding. for unto which of you hath he not manifeſted his love, and who amongſt you can truly ſay, the Lord hath not viſited; have you not had many convictions in your Conſciences, and many convincements for your ſins? have you not been reproved for the Evil of your doings, and have you not been ſecretly judged for ſecret faults? have you done any thing ſo privately that hath not been manifeſt, or could you ever hide any thing ſo cloſely that hath not been made known; who amongſt you can excuſe your ſelves before the moſt High, or which of you can ſay in truth the Lord hath not ſhewed me evil, or that I am ignorant of my ſin? who amongſt you can ſtand to plead with God in theſe things? Oh ſurely the day of account is very great, and unto it you muſt all come, and the Lord will be clear when he judges, for all his Judgments are true; and do you not draw his judgments upon your ſelves, becauſe you regard not his law: how will you ſtand to account for all your idle words and ungodly deeds, in which you run at liberty as if all ſhould end without account? look over your lives, and with the Light of Chriſt in your Conſciences view your ſelves, and behold the fruit of your doings, and conſider whether you can ſtand approved unto God in ſecret; for your lives demonſtrate, your nature, and the fruit of your doings declares your root, the old man is yet alive in you, and the god of this World hath dominion over you, and with his deceivable working he blindes you, and in the apoſtacy you are loſt, when the

Gospel is hid from you, and so you remain in your sins, which the Gospel casteth out and expelleth, where it is believed and received; and if you will but view your selves with the Light of Christ which is in you, though you be not in it you will see that you are under the Law, and approved by it, and not under the Gospel; and the Law saith, Thou shalt not Covet: now view your selves and behold whether you keep this one commandment and if you do not, then you are yet under the Law, and the Law condemnes you; for it is Spiritual, holy, just, and good, and was added because of transgression, and whilst you are in transgression and doth not keep the Law, you are under the curse, and not in the blessing, which is a Gospel state. Now if you will view your hearts with the Light, it will shew you that you are coveting an evil covetousness, and both the riches of this World, and the riches of Knowledg your hearts are set upon, and these are two great evils which the holy Law condemneth: and though you may talk of the Gospel, and a Gospel-administration, and apprehend your selves to be Gospel-worthippers, yet you are under the first Covenant, with its curse and condemnation, being yet in the transgression and you have not received the love in the Light, in which the Law and Prophets is fulfilled; so it is not what you profess that makes you to be the same you profess, neither is it what you apprehend your souls to be that makes you so to be, for the new man doth not live the life of the old, therefore let this consideration enter into all your hearts, and ponder it in secret, that it is not such as onely profess the Gospel that are approved, but such as obey the Gospel; and therefore you that talk so much of a Gospel dispensation, and the free grace of God in it, and thereby would exclude perfect obedience as a duty onely belonging to the first Covenant, and say, it is not now of works; but of grace; and run from good works, and so are reproved by St. *James*, you are in the apostacy covered with imaginations; for all the children of Light are children of obedience, and you that are not so, are foolish and disobedient; and whilst you talke of salvation by the free grace of God without works, your selves are found in the works of sin, and yeilding your selves to obey the God of this world, and so you would hold two Kingdomes at once; but do you not know, that unto whom you yeild your selves servants to obey, his servants you are to whom you obey; and is

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not here obedience to ſomthing, and doth the free grace of God ſave the diſobedient, who yeild themſelves to obey the God of this world, and denies the teachings of the grace when it appeareth; for the grace of God appeareth unto all men, and the appearance of it doth diſcover ungodlineſs and worldly luſts in all, but who are they that are taught to deny ungodlineſs and worldly luſts? are not they ſuch as obey the grace in its appearance; or can any be taught by the grace and not obey it; you may as truly ſay, that all men ſhall be ſaved, becauſe the grace unto all men appeareth; but this is known and witneſſed by the children of Light, who are the children of obedience, that as the grace appeareth againſt ungodlineſs and worldly luſts, ſo the grace is to be obeyed in its appearance, and being obeyed, it then teaches to deny that which it appears againſt; and not onely ſo, but it alſo teaches to live the life of godlineſs, and ſo the grace being obeyed it brings ſalvation; for it overcomes ſin, and gives victory over the God of this World, who leadeth in ſin ſuch ſervants as obeys him; and hereby it may be underſtood, that ſalvation is by grace, and not by works, and ſo it is believed and vvitneſſed by all the children of Light, vvho knovves that obedience to the grace, doth not ſet up the firſt Covenant, but eſtabliſhes the ſecond, in vvhich the Goſpel is miniſtred according to the riches of his grace, vvho is the fulneſs of all things; therefore it is manifeſt that you are yet under *Moſes*, though you have Chriſt to talk of, and the vail is yet over your hearts, not being redeemed from under the Lavv and its condemnation, but are in diſobedience to the Light of Chriſt, by vvhich the law is fulfilled, and in vvhich the Goſpel is preached again as in times paſt; therefore all come to the Light of Chriſt vvith vvhich you are enlightned, and obey it vvhen in your Conſciences it reproves you, that it may guide you, and lead you, and teach you, and bring life and imortallity into you, vvhich you can never finde in your ovvn vvay; and therefore out of your ovvn vvay you muſt depart in, the leadings of the Light, if ever you come to the life from vvhich the Light is made manifeſt, and you muſt obey the Light, and follovv it, and not reject it, and quench it, and by followving the Light in obedience, it vvill bring you to forſake your ovvn vvay, and all your invented forms, and vvill bring you into the vvay vvhich God hath prepared, in vvhich the croſs is placed; upon

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vvhich all worldly luſts is crucified and condemned, and the old man vvith all his deeds deſtroyed; and as you take up the Croſs and follovv the Light, vvhich is to obey it, then you vvill have true peace in your vvay, and vvill knovv and underſtand the Goſpel of God, vvhich is the power of God unto Salvation; and the Goſpel will have a free courſe in you, and not be quenched, and ſo the Croſs is in the way which God hath prepared, but eaſe and fleſhly liberty is in the way which man hath invented; and therefore it is that ſo many walkes in it, and are ſo in love with it as they will not forſake it, but whoſoever continues in that path, and doth not turn to the Light, with the Light to be guided they will finde the pit to be in the end of it; therefore how deeply are people concerned to take heed to their way, leaſt their obſtinacy run them to perpetual ruine; for it is not a profeſſion of any ſort that will bring peace in the latter end, though people may be obſervant in what they do profeſs, according to their own forme, but the life which in the Light is miniſtred, in that alone by which the Soul is comforted, and ſuſtained, and in the needful times is helped and relieved, and that is the Goſpel which brings glad tydings of peace, and glad tydings of good things, that binde up the broken hearted, and reſtores joy for mourning, and gives the ſpirit of gladneſs for the ſpirit of heavineſs, and ſo the poor receives the Goſpel, and it is glad tydings unto them, but the rich reject it, being filled with their own wealth, and ſo they are ſent emptie away as to the virtue which the Goſpel miniſtreth; and therefore it is hard for a rich man to be ſaved, who hath ſtirred himſelf with the fetchings in of wealth by his Earthly wiſdom, his Ear is ſtopped to the joyful ſound of the Goſpel; but the poor are ſenſible of their want, and ſo are always waiting to be ſupplied from the ſpring of life, and are ready to receive when it opens and miniſters, and by the Goſpel they are converted, relieved, refreſhed, and ſtrengthned; for the virtue thereof flowes in the life, unto every breathing ſoul that wants in the Light; and this is the Goſpel which is preached again in the Spirits power, as in times paſt, and the joyful ſound hath entered the hearts of the poor, and thereby they are reſtored into the joy of Gods Salvation, and are heires of the Kingdom, and inherits the riches of life everlaſting, ſo as the teſtimony of the Light is faithfully obeyed, the power of the Goſpel, workes by operation, and overcomes the

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god of this World, and rend away the vail with which he hath blinded the minde, and then the minde enters into the power of the Gospel, and in the power receives faith to believe in God, and by faith in the power there is a sure standing, and a patient waiting upon God, then doth the power work into salvation regeneration and translation, beating down every strong hold, and casting out the god of this World which hath been exalted in the place where he ought not, and so darkness comes to be Expelled out of man by the power of the Gospel which worketh effectually in all that believe, by which the mindes is drawn into the new and living way, and so comes to be redeemed up to God by Jesus Christ, in whom is life Eternal, and in whose life is the fellowship of the Gospel; therefore all people, forsake your own way and live, and walk in the way of understanding, that after your long time of weary wandrings in the night season where darkness hath compassed you about, you may come to the Light of Christ in your own Consciences, and so enter into the same rest, which is onely in God.

A tender greeting unto the royal off-spring of God.

RIght Dear and tenderly beloved Lambs, in an acceptable time hath the Lord God manifested his everlasting love unto you, and in the day of his Salvation he hath sweetly visited your tender soules, and hath raised you up by the arme of his power into the glorious life of the son of his love, in whom he hath chosen you, and in whom he hath set his love upon you, and made you his peculiar ones, in whom he taketh great delight, and unto you his love doth freely run without ceasing, and his life doth flow with pure streams of sweet refreshings; for in his Covenant he hath gathered you, and in his Covenant his virtue hath free passage to you, in which you spring as plants of his own hand; and in his hand he keepes you, that none can pluck you out; for with his hand he hath done valiant things since the day he set his love upon you, and you are made witnesses of his mighty power, by which he hath preserved you in your greatest afflicti-

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ons, it is none but he alone that could do that for you which hath been done, and therefore he alone is worthy of all the glory, for the work is of him, and the glory belongs unto him over all. Therefore my dearly beloved in the Lord, keep your Eye single to the first principle, the measure of Light which is pure, for therein the Gospel was first preached unto you, and by the same your Eyes were opened, and your Ears unstopped, & your hearts broken and melted, and there was the hand reached forth by which you was first helped, and by that holy principle alone you have been quickned; for it preached from the throne of God, and from his glory, and with the same you were overcome to yeild up all to be made one with it: So that ye are made children of the Light, and of the day, and are witnesses that this principle brought life and immortality to Light by the Gospel, and the glad tydings did reach your mourning souls, and you were thereby turned unto God, and became followers of the truth in the love of it, and the Lord hath been with you, and blessed you, and hath made your way prosperous, even as a people upon whom his love is placed; and as he hath chosen you, and is a God present with you, so let the desires of your hearts be kept unto him, and to the remembrance of his name, that the pure seed of life may be Crowned in every one, which is the birth that seekes the glory of God alone; for as ye abide in the principle in which you are gathered, so will the pure fear be retained, and in the low estate you will be preserved, unto which the Lord hath great regard; for the waves upon the waters doth but rise to fall again, but the low estate is fixed on the Rock, and upon the rock stands higher then all, and there the life is fell which God doth highly exalt. Oh ye tender hearts! the Light of Christ teacheth, that plainness is the path of truth, and lowly mindes walks in that way, and simplicity is with them, and innocency cloaths them, and in that life is the sweet refreshment, for there the babe doth rellish the savour of that which is good for food, and with the same is comforted and nourished in its tender growth; therefore in the innocency keep your station, that the weighty power of God may for ever be your defence; so will the glory of his life rest upon you, and the plant of his hand wil flourish and be fruitful in you, and in its beautie you will be comely as the off-spring of God, and bear his Image in the seed of glory; therefore retain the first

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principle which is of God, that the love wherewith God loves you may for ever remain with you; and do you increase therein to the glory of him who hath chosen you; for there is not another Gospel but that which was first preached among you, and received by you, the sound of which was joyful in your hearts, and made your feeble knees to gather strength, so that you could walk and leap for joy. Oh dwell in the same my dear beloved, for it is the weighty power of God, in which is the Kingdom and life without end.

And have such in singular love who are Fathers in *Israel*, who first brought the tydings of peace by the Gospel; for they are worthy of double honour who yet continues labouring in the word and doctrine, and nurses the birth with pure milk, and refreshes the plant with heavenly waters; and though some be fallen asleep, having finished their testimony faithfully, yet their life remains with us, and in the same their glorious testimony are had in remembrance; yea it can never be forgotten by the upright in heart, for their labour and travel, and faithful sufferings for the Lord and his precious truth, doth stand as a sure seal of their holy testimony, which by them was faithfully held forth unto the end, against all unrighteousness and ungodliness of men, and all their unlawful deeds, and they are now entered into everlasting rest, where their reward is with them in fulness; and as their precious life is received, so will their testimony be abundantly increased and enlarged, by which God will yet make known his great power and glory, to the comfort of his people, and amazement of their enemies; therefore hold fast the gift of God which in the Light ye have received, that you with the same may be close girded up, and in your well doing continue to the end, neither looking back, nor turning aside to lay hold upon any other thing then what was first preached, and in which ye believed and received, which is the gift of God unto Eternal life.

Brethren, these things I write, not as though ye had need of teaching, but in that dear and tender love which floweth to you wards, in the same to stir up your pure minds to remain and hold fast that which ye have heard from the begining, and the anointing which abideth in you will teach you the same, as ye abide in it; for you have no need of teaching who are in the anointing, but

as the same anointing teacheth you of all things, which also will bring to your Remembrance whatsoever hath been told you, through the holy testimony of faithful brethren in the same life, so ye being come to that which abides for ever, ye know the Lord to be your teacher, who by his Counsel instructs you in the night season, and with his love doth comfort you and strengthen you, when there is not another to help you; and herein the Lord hath made you to differ from all wanderers, who are wearying themselves in their own way, and setting up teachers in their own wills, upon whom the apostacie yet abideth, so that they hear not the heavenly voyce, but gives heed to fables, which unto them is spoken by the voyce of dreamers; but yee beloved have a more sure word, being come to the heavenly Light, in which you hear Christs voyce, and follow him as his own sheep in his own way, where he teaches you in secret with the still voyce of his life, so that you can sit in silence and see your teacher, and hear his voyce that speakes from heaven, and receive the joyful sound into your hearts, and feed upon the sweetness of his own virtue, and drink of the Rivers of his pleasure freely, and this is the weighty power of God which goes over all the wandrings and presses into the stillness, by which the seed of God comes into dominion, and cloathes the babes of its nature with the garment of praise, and in this life the witness of God is answered in every Conscience; and this is the life which unto you is come, and of which ye are born, ye dear beloved Lambs, who are reconciled unto God through Jesus Christ, in whose love, life and power he hath joyned you together, and made you a compleat body in himself, from whom let no man separate you, or put you asunder; but grow in his life, in which you are purely the off-spring of God, by whose power you are regenerated, and born again of incorruptible seed, and are translated into the nature of the lamb, whose heavenly image you bear in his glory.

So let the Word of Christ dwell plentifully in you, and in the same exhort one another, and build up one another in your most holy faith, always keeping your Eye to the movings of the word, that none may quench it through fear or doubting, nor lose its motion by over-runnings but as it purely moves in it self, & opens the riches of its fulness, so let the virtue flow from its own life without adding or diminishing, and there you will all drink at the

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ſtreams of one fountain, and be comforted together by one ſpring; for as there may be a ſervice loſt when the movings of the word is quenched, ſo there can be no ſervice done when another motion is anſwered, or the true motion of the word is over-run; but when the word diſpoſesit ſelf in the riches of it ſelf, the ſavour of its life is to the life in which the *Babes* rejoyce in endleſs peace and unitie.

Oh ye Lambs, right dear and precious you are, be ſtrong in the faith, and look up to God, the day of your glory yet breaketh forth, darkneſs cannot vail it, cruelty cannot cloud it, your innocencie preaches, your patience and meekneſs reaches *Gods* witneſs, the ſeed anſwereth and riſeth, & many Eyes are turning to your Light and life, ſtrong deſires are kindled towards you, and the hearts of many wiſheth well unto you; and though they behold you a far off, yet they love you: Oh the patient ſufferings of the lambes hath piereed deep, glorious is your teſtimony ye holy ones; who ſhall oppoſe you to proſper, I know not any, though for a time they may afflict you and caſt you down, yet you are not forſaken, but ſhall riſe again. for the moſt high hath bleſſed you, and your life ſhall ſpread and flouriſh, whilſt they that ſeek your hurt will run themſelves to ruine. Dearly beloved brethren and lambs, Fare ye well in the life of Chriſt Jeſus, who hath made us one in himſelf, and ſet us together in the heavenly places of his love, in whoſe boſom our joy, and peace, and reſt is ſure for ever, where I right dearly greet you all. The everlaſting *God* of power & peaee be with you, preſerve and keep you in his heavenly power, life and wiſdome, in dominion to reigne, even ſo Amen.

The arme of the Lord in this place is largely ſtretched forth, to the gathering of his elect, and the precious truth doth flouriſh and abundantly proſper, & many are lately joyned with it, & are become followers of it in love, glory and everlaſting praiſes be given unto God moſt High. Friends in theſe parts are generally well and freſh in the truth of God and meetings large & peaceable, and in the love and Life of God both bond and free rejoyces together.

Nottingham County Gaole
The ſecond Month 1663. *W. S.*

THE END.